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SECOND MEETING OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

The second meeting of this Conference was held in Syracuse, Oct. 9, 10, and 11; and was so important an event in our denominational history, that we devote the largest portion of the present number to some record of its proceedings. An official account of the meeting will shortly be published, and we shall only refer in our sketch to a few of its leading features.

CALLING OF THE CONVENTION.

It had been, for many months, the subject of much discussion. Grave doubts were expressed as to the advisability of such a meeting; and so wide-spread was the feeling of discouragement, that it was a matter of serious anxiety with those whose duty it was to call the convention, and with whom the responsibility for it in a measure rested. We deem it useful to recall this very general discouragement now, in the view of its splendid issue; because it illustrates once more what is many times over proved in our experience, that the most sound as well as the most generous and helpful position, in regard to our prospects

and our plans, is not that of the over-prudent and cautious ones, but rather that of the hopeful and the venturesome. It was a curious fact, that when, near the close of the convention, the question came up, at what intervals the Conference should meet, many who had been the most sombre in their prognostics were the most earnest in demanding that the meetings should be held *every year;* and it was the very men who had been half censured for undue zeal in proposing the convention at all who now moderated the earnestness by reminding the delegates of the obstacles, in the way of expense and the like, and who advocated its less frequent assembling!

Let us heed this lesson. It has been the same in the raising of money. And we are being confirmed in the belief, that the most sagacious counsel for our denominational action in every thing is that which predicates upon the amplest promise and the most assured support.

CHARACTER OF THE MEETING.

It was on all hands understood, that this meeting was to test the possibility of any such general co-operation of the body as such a Conference implied. The first meeting in New York was no such test. That was assembled under a gush of enthusiasm occasioned by the unprecedented action of the churches in raising a hundred thousand dollars for the American Unitarian Association, and under a variety of circumstances most favorable to its success. That success was by no means, therefore, a sufficient ground of confidence that it could succeed again. Nor was it at all a proof that the body was really organized into a Conference. Every thing depended on this second meeting; and, as if to make this test more complete, the managers appointed the meeting in a place which afforded no outside elements of attraction, and which was reached only at considerable expense.

It was a glorious proof already of the unity and the earnestness of our denomination, when the "Register" and "Inquirer" unrolled their long lists of delegates; and when, at the presentation of credentials at the opening of the convention, it was found that there were representatives present from one hundred and eighty-three churches and associations, — only fifteen less than were present at New York.

Some of the conspicuous names reported at the previous meeting were missed here; but this only the more illustrated the richness of the body in such material: for those who came in their places made this convention hardly less distinguished than its predecessor.

Leaving the detailed account of the meeting to be gathered from the official report, we shall only notice what we regard the three principal features of the convention.

DISCUSSION OF THE PREAMBLE.

It has been apparent, ever since the New-York convention, that there has been a feeling of dissatisfaction on the part of the so-called radical portion of the denomination, — a fear that narrowness was to prevail in the measures and counsels of the body; and, on the part of the conservative portion, there has been a feeling of distrust, lest, in order to conciliate this wing, there would be a sacrifice of what they hold vital to the existence of a Christian Church.

It seemed inevitable, that these conflicting sentiments should in some way manifest themselves in this second convention; and the prospect of this was with many a ground of serious apprehension. We need not hesitate to confess, that, for ourselves, we looked forward to it with much concern. We were afraid that one of two things might happen: either the pressure of the radical wing might effect such changes in the Constitution as to cause

the conservatives to withdraw, and so utterly break up the union; or that the Constitution would be adhered to in such a way as, while causing the withdrawal of the radical portion, to give the Conference the appearance of illiberality. Either of these two results would have been alike disastrous. If it had been in our power, we should gladly have warded off any such discussion, and kept to practical topics, in hopes to preserve a union on the basis of co-operative Christian work.

But it was evident at once, that the controversy could not be restrained. Nothing could be engaged in with heart till the question was settled which was felt to be at the very foundation of the organization. The subject was introduced by Rev. Francis E. Abbot, of Dover, who offered the following proposed substitute for the Preamble and Article I. of the Constitution of the National Conference: —

"*Whereas*, The object of Christianity is the universal diffusion of love, righteousness, and truth; and the attainment of this object depends, under God, upon individual and collective Christian activity; and collective Christian activity, to be efficient, must be thoroughly organized; and —

"*Whereas*, Perfect freedom of thought, which is at once the right and the duty of every human being, always leads to diversity of opinion, and is therefore hindered by common creeds or statements of faith; and —

"*Whereas*, The only reconciliation of the duties of collective Christian activity and individual freedom of thought lies in an efficient organization for practical Christian work, based rather on unity of spirit than on uniformity of belief, —

"ART. I. — Therefore the churches here assembled, disregarding all sectarian or theological differences, and offering a cordial fellowship to all who will join with them in Christian work, unite themselves in a common body, to be known as THE NATIONAL CONFERENCE OF UNITARIAN AND INDEPENDENT CHURCHES."

The speech of Mr. Abbot in support of his proposition gave, we believe, the tone to the whole discussion which followed. It was calm, though earnest; and was pervaded by such a Christian spirit as to win the confidence and respect of those who most widely dissented from his views. He disclaimed, on the part of those who stood with him, any desire to dictate to the convention, or to bring discord into its proceedings. But he said, that, with the existing Preamble and Constitution, they could not, without the sacrifice of sincerity and self-respect, remain in the Conference; and that they heartily wished to do so, and thus to share in the great work to which it was pledged. "We implore you," said he, "do not compel us to go out."

Rev. Charles Burleigh, Rev. E. C. Towne, and others, who followed upon the same side, showed the same spirit, and proved clearly enough that they were truly Christian in heart and feeling, whatever might be their creed. Moreover, they presented their point with rare ability, so that we cannot well conceive of its ever being more strongly put.

On the other side, Rev. Dr. Bellows, A. D. Mayo, Dr. Osgood, and others spoke with an eloquence that thrilled the assembly. We saw ministers and laymen all around us in tears. But, with all the earnestness, — and we never listened to a more earnest discussion, — there was not one word of disrespect towards those whom they opposed, nor one moment's forgetfulness of the most tender courtesy. And, as the debate went on, the whole subject shaped itself, in the minds of the members of the convention, under conditions most favorable to its final and right solution.

The Preamble and first Article of the Constitution as already existing, and for which those offered by Mr. Abbot were to be substituted, are as follows: —

"PREAMBLE. — *Whereas*, The great opportunities and demands for Christian labor and consecration at this time increase

our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son, —

"ARTICLE I. — Therefore, the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian Churches, to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work."

The objection which Mr. Abbot and his friends made was, that these words were virtually a creed; and that, with the meaning attached to them by the usage of the Christian world, they could not accept them. Besides, words had been used in the debate at the previous meeting, when this Constitution was adopted, that implied an illiberal censure of those who occupied the radical standpoint, and these words would always be associated with the history of this Constitution. We understood this last consideration to be the ground on which this party felt that to come in under it would "compromise their self-respect."

These objections — urged, as we have said, with great ability and in a beautiful spirit — were listened to with entire respect by the convention. We believe, that a large portion of the delegates were so desirous of meeting this feeling generously, and of avoiding any thing that would bind another man's conscience, that, if the thing could be begun *de novo*, they would have consented to a form of preamble like that prepared by Mr. Abbot — willing that the Christian profession, implied in the words objected to, should be taken for granted. But actually to rescind these words after being adopted could not fail to imply, in a certain sort, a willingness to disavow their allegiance to Christ. And so even many who are accounted among the most liberal men of the body would not consent to this

proposition, while most of those who spoke against it were most emphatic in their rejection of it.

One point made by the advocates of the change was, that the existing preamble contained *a creed;* and that the imposition of a creed, however simple, was against the principles of our denomination. Rev. J. F. Clarke replied to this, that you cannot make a statement that is not, in some sort, a creed; and that even the preamble proposed by Mr. Abbot contained a creed, and one which would be objected to by the majority of Christians. According to the popular idea, "the object of Christianity" is not such as is there defined, but is to "save souls," in the Orthodox sense of salvation.

We do not, however, propose to report the arguments on either side, but only the spirit of the discussion and its results. The entire session was given to this debate. There was a determination on the part of the convention, that the question should be fairly met, and that the consideration of it should be final.

Of course, when the question was at last put, there were some on both sides who wanted to speak; and so there would have been, if the discussion had continued through the entire week. But it was unmistakable, that the mind of every person present was made up, and that all were prepared to vote. The vote was decided and emphatic, sustaining, by an overwhelming voice, the present Preamble, but modifying the first Article at the suggestion of J. F. Clarke, so as to read "Unitarian and other Christian Churches."

We have tried to state fairly, though briefly, the story of this debate. We should be glad to add some remarks, giving our personal impressions as to some of the points involved; but it is perhaps better to submit this simple statement of what was done.

One word only in regard to its results. If we are not deceived, this discussion, instead of making a serious and separating jar, has actually cemented our body. We have never before heard the opposite portions of it speak of each other with such mutual confidence and respect. We hope that none will feel called upon to secede. If this hope is realized, the discussion will, to our mind, mark one of the most important epochs in the history of our denomination.

We have never before fairly tested the possibility of cordial and effective Christian union — involving earnest Christian faith and purpose — on the basis of entire freedom of individual conviction. It is precisely on the ground of the supposed impossibility of this, that the older sects have predicted our collapse. They knew well enough, that, in order really to live and thrive, we must sometime effectively organize; and they have argued, that, in order to effect an organized active union, we must sacrifice either the earnestness or the liberty. Our greatest mission as a Christian denomination is, we believe, to show that the earnestness and the liberty can co-exist; and that there can be a stable, earnest Christian Church, with the true spirit of fellowship and sympathy among its members, consistently with the widest toleration of different opinions, and with perfect freedom of thought, — a unity of spirit and action together with a diversity of belief.

We confidently hope that this may have been established by this discussion and its results.

ORGANIZATION OF LOCAL CONFERENCES.

The second important result of the convention was the organization of Local Conferences. The objects aimed at by such organization are twofold: —

1. To promote a closer union and fellowship between our churches, and to give to every society that sympathetic

life and spirit, the want of which, under our habit of individualism, has been our greatest hindrance and defect.

2. To bring more efficiency and system into our denominational work, both in collecting money for its accomplishment, and in carrying on its details.

This whole subject will, of course, be the subject of frequent reference; and we simply allude to it now as a step which alone would repay, by its promise of great results, all the labor and expense of the convention.

THE MEADVILLE CONTRIBUTION.

The third great feature of the convention was the raising of thirty thousand dollars for the Theological School at Meadville. Rev. A. A. Livermore and Alfred Huidekoper, Esq., presented its wants in an able manner, and Rev. C. A. Staples followed in a magnificent appeal.

It was announced that a thousand dollars had been offered, on condition that an endowment fund could be raised of thirty thousand dollars. Some one said, "Let us raise it now;" and the pastor of one of our wealthy churches said he would pledge from his society a thousand dollars. Another pledged five hundred dollars for his; and then followed, under the happy guidance and stimulus of the President of the convention, a half hour of similar promises, till the entire amount was secured!

It was a thrilling scene. Delegates pledged their societies; rich men promised their liberal donations; poor men laid upon the altar what all knew it was a great sacrifice to bestow; old men gave, with half-playful seriousness, as "what they should not long need here;" and young men gave, with a spirit of religious consecration, out of their little store. The various graduates of the school, with a warmth of veneration for it which was the proudest guar-

antee of its worth, promised liberal sums from their own scanty purses, in token of their gratitude for its benefits, and their confidence in its value; and when one, as he offered his contribution, used, by way of apology for its smallness, the words applied to the widow's mite, we knew that, if not literally "more than they all," it involved a degree of sacrifice which gave priceless value to the gift.

Apart from the service to the cause from the money given, — which is incalculable, in view of the importance of increased ministerial supply, — the moral effect of this enthusiasm is of exceeding value. It shows that our earnestness is not in words alone. It made the laymen, who are accustomed to measure by tangible results, feel that they were not called together in vain; and we count upon it only as an earnest of the determined purpose of action which is to be carried into all our denominational concerns.

As has been already stated, we have here attempted only a sketch of the most prominent features of the convention, and we refer for the full account to the official report. The addresses and reports which we publish were prepared for the Conference by order of the Council. Portions of them were omitted in the reading before the convention, for lack of time, and accordingly find here their first presentation.

We bespeak for these reports careful consideration They discuss subjects which are of the most vital interest to our cause; and we think, that, when they are read and their suggestions considered, it will be apparent that when the convention adjourned, important as its results were, its work had only begun.

REPORT OF THE COUNCIL.

To the National Conference of Unitarian Churches at Syracuse, N.Y., Oct. 9, 1866.

THE Council of the National Conference of Unitarian Churches begs leave to offer, through its Chairman, the following Report: —

Before proceeding to state what the Council has done since the National Conference rose, to carry out its resolutions, it seems proper and important to state briefly what conception the Council has held of the objects and uses of this new body.

It is a congress of regularly appointed delegates of the Unitarian Churches of America to consider and devise ways and means for the propagation of the influence, and the extension of the usefulness, of that branch of the Christian Church which they together constitute. The necessity of some fresh and more efficient means to this end had lately forced itself upon our body. The good sense of the Unitarian denomination had discerned, that it must either submit to turn into a small philosophical sect, or else perform the duties of a Christian Church, which recognizes the world as its field; increase and spread as the proof of its zeal and fitness to serve the Master; and earnest missionary enterprise as the only convincing evidence of its confidence in the truth or importance of its own views, or a satisfactory refutation of its alleged heresy and schism.

The National Conference which met in New York, in April, 1865, composed of regularly appointed delegates, came together, for the first time in our experience as a body, as a general council of *churches*. This was its peculiarity. It was not a meeting of mere isolated individual Unitarians, come together to consider their personal religious interests, and to discuss theories and opinions. It was a body of church delegates, recognizing the existence and authority of church insti-

tutions, accepting the truth and authority of the Christian religion, and specially there in counsel to consider the ways and means of extending, in the shape of churches, the influence of Christianity in that form in which they held, loved, and trusted it. There was no disposition on the part of the great majority of that body of delegates, who had come there as working Christians to get and give practical encouragement in the work of organized and instituted Christian labor, to stimulate each other to more generous exertions in the extension of our churches and the liberal faith that animates them, — there was no disposition to raise questions of disputed theology, to disparage the well-known views of either wing, to infringe the perfect liberty of self-government claimed by our Congregational independence. But there was a determination that the Christian religion should not be disowned even in appearance; that the Head of the Christian Church should not be cut off; and that the real place which Jesus Christ holds in the faith, affections, and reverence of the great body of Unitarians, should not be lowered or concealed. In accordance with these general views, which they considered as established by the action of the New-York Convention of April, 1865, the Council of the Unitarian National Conference have endeavored, since its first session, to carry out, so far as their purely advisory functions allowed, "the resolutions" in which the Conference summed up the duties of the Unitarian denomination for the immediate future.

1. It was active in endeavors to facilitate and encourage the churches in its fellowship to complete the contribution of one hundred thousand dollars for the general purposes of the Unitarian denomination; a contribution, at the time of our meeting, in hopeful process of collection, and soon afterward fully consummated, under the increased stimulus of the Convention, through the energetic appeals of the American Unitarian Association.

2. It co-operated actively with the American Unitarian Association in promoting the effort to repeat the success of 1865, and raise, through our churches, a second contribution of one hundred thousand dollars for the year 1866. The denomina-

tion did not fully respond to this call, — the Association having realized as yet only about sixty thousand dollars from the collections of the current year, although a larger number of churches have contributed this year than last.

3. The Council exerted themselves successfully to raise a hundred thousand dollars for Antioch College before June 1, 1865; and that sum, either in United-States bonds, of which the treasurer holds eighty-five thousand dollars, or in notes payable within two years, of which fifteen thousand dollars are in the hands of the Boston Committee, is now producing its fruits for the support of that important seminary of liberal culture, and Western seed-ground of our ministry.

The Committee of the Conference, to which was referred the endowment of Antioch College, report to the Council that they have collected and paid over to the treasurer of the college $98,654. They hold securities for three thousand dollars more, payable on the first of January next, and for seven thousand dollars more, payable within the next three years. They have some other subscriptions conditional on a total sum of two hundred and fifty thousand dollars being secured for the endowment of the college.

4. The Council have been able to do nothing towards promoting the further endowment of our Theological Seminaries, important as they have felt that object to be; but they have hoped, that, when the more urgent case of Antioch College was disposed of, the denomination would take up with new zeal the further endowment of Cambridge and Meadville.

5. In regard to the establishment of a denominational organ, to be called "The Liberal Christian," as proposed by the Conference, the Council have held numerous meetings, conferring together and with the proprietors of the two long-established weekly papers, the "Christian Register" and the "Christian Inquirer," with reference to the possibility of uniting them, and forming one worthy and efficient denominational organ. After the fullest investigations, and the most harmonious consultations, it was unanimously agreed, that, however desirable a common newspaper, circulating through the whole denomination, and drawing to itself all the editorial ability and business

enterprise of the body, might be, the practical difficulties of the undertaking would not warrant the risk of abandoning the existing organs of our faith, or merging them in each other.

The great communities, Boston and New York, from which they issued, had been too long accustomed to the local convenience of each having its own organ to consent to the surrender of the privilege. The denomination was found to be about equally divided between New York and Boston as the proper seat of the sole organ, should one be started: the West perferring to date the paper from New York, the commercial head of their region; New England, of course, preferring to date from Boston. Certain advantages, too, appeared in having some unlikeness in our organs, and some honest emulation between them. Different communities, in different stages of denominational progress, seem to need different kinds of papers: some valuing a more theological and controversial turn, others a more practical and spiritual one. It was concluded, that the wishes of the Conference would be best carried out in their spirit, by endeavoring to invigorate the two existing papers; and none will be disposed to deny that this object has been substantially effected, and in ways straining very slightly the general fund of the American Unitarian Association.

The venerable organ of New-England Unitarianism, the "Christian Register," has passed into the hands of an association, having ample capital and abundant editorial capacity; and that paper has nearly doubled its reading matter, and placed itself already high in the esteem and confidence of the whole denomination. It is rapidly extending its subscription list, while the American Unitarian Association has found its circulation as a missionary sheet one of the best instruments of its own work.

The "Christian Inquirer," under the editorial charge of the Unitarian Pastoral Association, has changed its form and improved its quality; being, perhaps, a more purely denomination organ, in its adaption to the wants of religious inquirers, recent converts to our faith, or communities just beginning their Unitarian education. It, too, we hope, is about passing out of the hands of the Unitarian Pastoral Association into

the keeping of an association founded on the principle of the "Christian Register" Association, with capital and enterprise enough to increase its circulation, and still further improve its quality.

The Council have done their best to encourage, and see carried out, the recommendation of the Conference, that Western missions, under the care of the Western Conference, should not lack the generous support of the funds of the American Unitarian Association. And this completes "the resolutions," or instructions given to the Council by the last Conference.

The Council have met four times in Boston, once in Cincinnati, once at New York; usually having not more than five of its ten members present to consider the general interests of the Conference, and to study the best means of carrying out its wishes. Through their Chairman and Secretary, they have had a constant correspondence with the American Unitarian Association, whose Secretary has shown a most earnest and cordial disposition to entertain their recommendations, and to bring before the Board of the American Unitarian Association, with the utmost favor, all their official counsels. No jar has disturbed the relations of the Council and the Board of the American Unitarian Association.

It was a very doubtful experiment, how far two bodies, one representing the wishes and resolutions of one hundred and ninety-six churches, assembled in solemn and formal conference, and the other representing only that portion of the Unitarian body which individually or collectively chose to make it the almoner of its missionary zeal, could work together as a unit; the first body having only advisory powers, and the other legislative, executive, and financial functions and resources. It certainly is something unknown in ecclesiastical organization for a formal body, composed of official delegates, to meet together for counsel touching misionary and practical purpose, not theological discussion; and leave to another body in no way responsible to it, or under its orders, to carry out its wishes, holding the purse, and the final judgment upon measures in its own hands. But it is only an additional evidence how much of good sense and moral fitness, and of that

spiritual fellowship which needs no written letter, rules in our liberal body, that this anomalous relationship has worked smoothly, efficiently, and without any practical obstacles or deficiencies. The National Conference has merely enabled the American Unitarian Association to understand the wishes of the denomination more fully, to base its call for money upon the resolutions passed in that body, and to found its measures upon the formal expressions of interest which the National Conference recorded.

It may be asked, it has been asked, what the National Conference adds to the American Unitarian Association, that it should be maintained as a separate body. We might also ask what the great political conventions which nominate candidates and lay down platforms add to Congress. They have no legislative or official power, but they really decide the policy of those who hold the purse, and make the laws. There is no conceivable way in which the real will and wisdom of the Unitarian denomination can be so surely reached as by a convention of its churches, under the usual formalities of official delegates by which other conventions are regulated and constituted. Experience has shown the stimulating and invigorating influence of the Convention; and when the Conference hears the Reports of the American Unitarian Association, the Western Conference, and the other executive bodies or institutions choosing to lay before you their record of action during the past eighteen months, it will be in a better position to decide whether or no the National Conference is a useless or superfluous organization.

The Council, especially with the evidence of interest which the presence of so many of the churches at this second meeting affords, are disposed to believe that the National Conference substantially meets the wishes and the wants of the denomination. Yet, in their view, it needs to be supplemented by more general and more efficient local organization. The Conference could have begun, probably, only in the way in which it did begin; and there is nothing to be regretted in its origin or operation thus far. But any one can see, that an organization embracing so wide a region and so scattered a constituency,

with only one centre, one annual or biennial meeting, no treasury, and with no penalties on non-attendance where attendance is costly of time and money, and difficult through distance; composed, too, of churches half of which must expend at least an amount equal to a fifth of their annual taxes to be represented, — cannot long continue to exist as a prosperous body, without the aid of numerous local Conferences, covering together the whole field of our work, and maintaining a perpetual interest in its enterprises.

No great national convention of any kind succeeds which is not the concurrence of many local conventions, the common centre of numerous subcentres, each of which has duties of detail and special spheres of influence, upon whose co-operation the final and grand success of the whole movement depends. What would a meeting of the Presbyterian Assembly be, if it were not composed of the delegates of synods, each representing several presbyteries, each again representing many churches? What the National Conference of the Methodist Episcopal Church, if it did not represent all the local Conferences in the country? To make the National Unitarian Conference a fixed or powerful and permanent body, it must be composed, not only of the direct representatives of individual churches, but also of the representatives of numerous local Conferences.

The whole Unitarian domain should be territorially subdivided, observing, as far as practicable, existing boundaries of Associations and using existing Conferences. But every church should belong to *some* Association or Conference. That should be a part of its original organization. And these Conferences or Associations should not be merely ministerial meetings, but rather engrafted upon these associations of churches, meeting quarterly or oftener, by regular lay and clerical delegates, for fellowship, consultation, and the framing of methods and plans for meeting the religious wants of their own allotted sphere, and for co-operation with the general missionary operations of the denomination at large. These Conferences, including each its convenient number of churches, would send its delegates to the National Conference, at a cost

which, divided among so many, would be inconsiderable. But, far more than this, it would send, in the person of its delegates, men accustomed to action, interested in religious work, and able to advise and suggest what is wanted; above all, able and authorized to carry back to the local Conferences the plans of action agreed upon in general Conference, and thus make the resolutions passed here no mere *brutum fulmen*, but actual and effective principles and rules of action.

Our body is not yet large enough to require the abandonment of direct representation of each church in the National Conferences; but, if it grow as we trust it will, we shall sooner or later be compelled to adopt the methods of all other Communions, and have not the individual churches, but the Conferences represented in the National Conference. At present, it is only proposed, while both are to be represented as now, so to extend the system of the local Conferences as to include and district *all* the churches, each church consenting, and preserving its whole Congregational liberty.

In this way, that deadly coldness, bred of isolation, which now makes so many of our churches spiritual refrigerators, — into which the minister looks now and then, not expecting to find any thing alive or astir, except as he moves it, — would soon give place to the warmth of bodies, in which not merely the head but the members were in motion. The apathy of our churches, where it exists, — and it is this apathy that repels increase, and prevents the propagation of our faith and the multiplication of our churches, — is due to the disuse, decay, or non-introduction of church action, — of all the varied forms of co-operation which the members of a Christian church must maintain, if they would keep up a genuine interest, supply the younger members with the opportunity of using their Christian faculties and affections and of gratifying their natural love of action, develop their sympathies, discover the benefits and the extraordinary power of communion and co-operation, and find how much more elevating and delightful social intercourse is in the true life of a Christian church than the ordinary forms of intercourse to which the social instincts are driven in the absence of this providential and blessed companionship. The

affections, sympathies, and emotions which belong in the church, have in our denomination specially, and in many others greatly, left the courses where they are so sadly wanted, and flowed into irregular, superficial, doubtful, or injurious channels. We must reclaim them, if we look for life, joy, attractiveness, in our churches. And the Council know no way in which this could be so probably or so quickly effected as by at once changing our ministerial associations into church Conferences, where laymen and ministers would be brought into frequent communication, and sent home together to their individual churches, to carry out in towns and villages and special Christian societies the principle of constant, lively co-operation in all that can promote the religious education, the religious happiness, the Christian love and joy, of the little community which has agreed to walk together in faith and holiness.

So long as our churches are mere places for Sunday worship or Sunday-school instruction; so long as the members do not meet for prayer and conference, for serious and for pleasant co-operation and mutual counsel, they stand no chance of meeting the wants or attracting the inclinations of the great commonalty of America. With doctrines of the most repulsive or the most irrational character, any denomination which sustains a warm and practical fellowship, sets its members to work, encourages and supports them with friendly sympathy, develops their personal interest in religion, and secures to each some proper opportunity for the expression of his religious feelings and experiences, — any such denomination with the crudest or most belated theology will thrive and steal away the life from the roots of any church of our own, blessed with the newest, truest, and most self-recommending theology, but which, in the neglect of the method, relies wholly for growth on the zeal or eloquence or learning of its minister, and the respectability and wealth and intelligence of its pew-holders, but never brings their hearts or tongues or hands into direct, personal communication and co-operative effort.

It is the full conviction of the Council, that the National Conference should employ its present meeting in devising and recommending a plan of local organization and church-life,

based upon the suggestions which are here made, not so much in their own wisdom as under a providential compulsion. They beg leave, therefore, to conclude this Report with asking permission to introduce at a proper time a resolution calling on this Conference to name a Special Committee on Denominational Organization, to report at this session a plan for rendering the National Conference complete, by the establishment of a universal system of local Conferences, with quarterly meetings, each entitled to send a certain proportion of delegates, lay and clerical, to the National Conference, meeting once in two years.

All of which is respectfully submitted by the Council.

(Signed)

HENRY W. BELLOWS,

By authority of the Council. *Chairman.*

REPORT OF REV. SAMUEL H. WINKLEY ON THE SUPPLY OF MINISTERS.

"THE harvest truly is plenteous, but the laborers are few," is the voice heard through our denomination to-day. This is no new sound. The Saviour uttered the same centuries ago. It is ever a word of encouragement; for in it is the assurance that God made us, and has not forsaken us, and that, however blindly, somehow the crowds are coming out from their earthly condition, and are seeking for him. This is why, when we lift up our eyes and look on the fields, we see them white already to harvest. It is then we feel our own insufficiency for the work, and cry out for more workmen.

But what shall be done to supply the demand? Let us "pray the Lord of the harvest, that he will send forth laborers into his harvest." And let us remember, that they only pray who labor. He who sails calmly to the shore may easily disbelieve in prayer; but the pious navigator, conscious of a freight of valuable lives, wind-bound and tempest-tossed, *prays*,

— prays fervently as he toils heroically. He may listen to your philosophy, but he must pray; and he knows that somehow he is helped by it. So let us become conscious of the immortal freight intrusted to our charge, and give ourselves to the work, and correspondingly shall we pray; ay, and pray in faith. We shall then seek for, find, and ordain those whom God will send, even if the addition consists of a few more fishermen from Galilee, or despised publicans from the wayside.

"Fishermen! publicans!" some one may say, "what does this mean? Are we not to select intelligent and talented men, fit and ordain them for the work?" Ordain them certainly; for however necessary it may sometimes be to employ a lay-physician, a lay-lawyer, or a lay-minister, yet no community should make arrangements therefor, but rather provide against the necessity. So, ordain them; but "fit" them you cannot. God alone can do this. All the preparatory schools, from primary to theological, cannot make a scholar of an idiot, nor a Christian minister of an unregenerate man. On the other hand, whom God hath chosen let us not call common or unclean; rather let us receive these, be they whom they may, as the answer to our labors and prayers. And let us remember, he often chooses "the foolish things of this world to confound the wise."

"But," it may be remarked, "an educated ministry is important." Most assuredly. It cannot be over-estimated. It is a wonderful power for good in the world. Think of the scholarly minds who have intelligently heard Moses and the prophets, Paul and the evangelists, speak, each in his own language; and, through a common piety as well as intelligence, have so clearly revealed them to us. Think of those who through the Holy Spirit have enabled us to see God as he has manifested himself through Christ and the Church, through history and biography, through human living and uttering in every form. Think of those who have laboriously cleared from the simple gospel the monstrous and entangled piles of human errors and dogmas, and who have so wisely and reverently performed their labor of love, that the very evils have become but as back-

grounds to render better defined and more beautiful the picture of truth and goodness, or wonderful monuments and way-marks to indicate the triumphs of truth, and the real progress of the true Church. Think of those who have in such a manner so entered into general literature as, without a word of claim or pretence to a special religious work, they, too, so refine the tastes, develop and furnish the intellect, and fraternize the heart of humanity, that quietly, as darkness recedes at sunrising, error has disappeared before the advancing day. Think of the eloquent souls who have been caught up by the Spirit, and have swayed multitudes to their redemption. An educated ministry! Never had we more need of one than to-day. Would that all God's people were among these prophets! None have any knowledge or intellectual attainment to spare; and who but cries for more as he grows ambitious for good?

But still we need the fishermen. Our own observation proves this. We see daily, hourly, persons beyond the reach of this educated ministry, without Christ and "without God in the world." It is true we may be conscious how little confidence we repose in him whom we have every reason to trust entirely; how stinted the measure of our love to the All-Attractive; how dimly we see, and how inenergetically we work towards, our immortal destiny, — yet that grain of trust which Christianity has awakened in us, what peace it gives! that spark of love which Messiah has enkindled, what a power for good it is in our souls! that glimpse at our destiny among the developed immortals of a harmonized family, and the hope it awakens, how it causes order to arise in our otherwise confused pathway! showing that there is nothing in life of temptation, trial, triumph, or joy that does not aid to the great end; making literal the statement, "All things do work together for good to them that love God." But those who do not know these things, this faith, this hope, this love, — how blank their lives! how often they wish themselves dead! how bitterly they complain of the heavy burden of life! They are tossed ever on a cruel and troubled sea, not knowing whence they are, why they float, or whereunto they are bound.

When will scholars find time to reach all these? or when

will these find time or even inclination to seek through learned volumes or elaborate discourses to know "the way, the truth, and the life"? Let professors teach in theological schools ever so profoundly, and learned theologians and Christian scholars generally do their great work; let highly cultivated minds lead, in the future as in the past, flocks who so fully profit by their tending: but for these very many hungry ones summon and send forth at once the seventy; by twos, if you can; if not, then alone, — but send them.

Besides, have you not known sinners converted, and saints born, through the words and lives of ignorant but truly Christian persons, when equally Christian scholars would have utterly failed through some mystery of manner, reverence, and the like? There is an "open sesame" needed in approaching different classes. As the possessors of this charm are found, they must be sent. When, through these, aliens have become naturalized citizens, there comes a work of training and developing, which true Christian scholarship alone can and must do. A learned clergy wonderfully uplifts that mystic union called an age; but, in turning individual hearts to God, even very intelligent individuals, while scholars have done much, have not the fishermen done their full share? Therefore are they needed.

It is quite important to keep this special object in view. If any thing else be proposed, — if the plan be to multiply real scholars for any department, or eminent and cultivated pulpit orators, then let it be said. Pity we had not a thousand, ay, thousands of just such. But let it also be declared that there is no short by-road to such attainments for these students. Better extend than shorten the term of their preparation, and raise than lower the standard of their education. But just now we are not thinking of these, but rather of the fishermen; for we are looking out upon those children of the Great Father who have not yet discovered that he is their Father, and so — lettered or unlettered, coarse or refined — are in the "outer darkness," where there is indeed weeping and wailing. These darkened multitudes we desire to reach with the good news, that there is light and joy; and so give them much of

what we, through our own fault indeed, have only so little. For this aggressive work of Christian benevolence we must have the fishermen.

And here let it be said, this is a work in which the extremes of our denomination can unite. True, one class of our brethren may insist upon the terms "conviction," "conversion," "regeneration," "sanctification," and the like. Another may object to all these as unmeaning cant. One may think it important ever to recognize the supernatural in Christianity, or some specified doctrines and forms; and others may deem it essential to reject, or at least hold all these in abeyance: but where is there a minister or a layman who ever himself trusted God, that would not communicate the same to all possible? where is there one who has denied self in love to the All-Good and his humanity, that would not die daily, if thereby he could spread the fire? Where is there a heart, who through this love and this trust is realizing his destiny, and so hopes for grand things, not only for self in the hereafter, but more for the race in the future of this world and the next, that would not have this given to others in preference to all else in the world? Could any one of us to-day help one dead or darkened soul, though ever so alive and enlightened otherwise, to such a change, who need tell us that we and the angels (or there are no angels, and I had almost said no "we") would rejoice together over the new birth? Ay, so would we rejoice, were this conversion the only result of the whole labor of this Convention. Joyful, but not satisfied. No: we might have been satisfied a few years ago, when we, as a denomination, slept well; or even comparatively satisfied now with a general work, which is liable to be too distant if not too theoretical to move us; but by no means satisfied when one actually comes forth in our very presence from out his darkness of sin and doubt, and honestly calls God for the first time and intelligently Father, and so feels the immortal life begin within him. Especially, when with this awakened love to God there arises, as there ever does, such love to man, that he must win others as he himself has been won. Then this burning heart would be but the first result of that mighty pentecostal wind which would soon fill all our souls,

moving us to speak and plan, to labor, and make ready any amount of future toil which should promise to result in all so knowing the Lord, from the least unto the greatest. Is this merely enthusiasm? Is this cant? Then (pardon the boldness!) all religion is cant or mere speculation, and we might as well dissolve this religious convention and go home; yes, and make the best of the mystery of our existence, for there is no solution yet found. But if this experience be true, as we know that it is, then let us rise to the issue; seek the fishermen, and give them their work.

But who are these fishermen? In other words, what is the class of men which it is desirable to elevate to the Christian ministry?

1. Men of piety. Not merely persons who have no special faculty for any thing, and so seek the pulpit. Not persons who would make the profession an instrument of selfish ambition, or a pathway of self-improvement, or a means of promoting personal comfort; and certainly not those who would choose the ministry as a mere means of gaining a livelihood. None of these. But men of actual piety. Men who love God and love man enough to merge fame, ease, and social life even, — yes, every thing, in the one great work of Christianizing individuals and masses. Men who would consider it satisfaction enough to devote an entire life in any obscure corner of the earth, and be considered a nobody, for the sake of knowing that more persons would thus be aided in solving the riddle of life, and in attaining the end of their being. And the evidence that those who offer themselves are such spirits must be that they are attempting just this work, though ever so poorly, where they are at the time, whether in village or city, as chimney-sweeps or princes.

2. Men of practical common-sense. Not mere theological monomaniacs, who confound "my policy," either for the most conservative reconstruction of creeds or sects, or the most radical destruction of forms, dogmas, or institutions, with everlasting truth, and advocacy thereof as more essential than Christianizing their flocks or the universe. Not mere enthusiasts in religion, who may awaken the emotions, and create a

great zeal for something pretty good, if one only knew what; but which really seldom avails except to make bigots, or weaken character, or befog the spiritual vision. Not merely good, amiable souls who have just enough of the minister to enable them to ask for a vacancy once a week, take it, do the job, pocket the change, and wait for another, or feel wonderfully grieved that they have been slighted, or that some pulpit with their week's allowance may have slipped by them; persons who have not converted a soul in a year, if they have in a lifetime, and who would be somewhat astonished if they were awakened to the consciousness that any such result was expected of them. None of these are wanted. Let Thomas doubt, let James and John desire to call down fire from heaven, or even let Peter, in some impulsive moment, curse and swear, — language not quite becoming a minister, — but let them, as a whole, love the Lord more than these, and be ready to go any lengths to feed his lambs.

Men who know what light is, and that it is better than darkness; what the second birth is, and that it is better than the first; what the kingdom of heaven is, and that it is seeking entrance to every man's soul; that the Fatherhood of God is real, and that he is willing to elevate to eternal sonship and glorious brotherhood all humanity. Men, too, who know just as well that none of these gifts will be bestowed upon the race, except by a corresponding sacrifice and toil on the part of the prophets, and who are equally sure that they will be bestowed in proportion to labor; who consequently only seek a pulpit because they can do more of this work there than elsewhere; and yet, if you do not give them a place, will make one; and if they do not find a door open on a Sunday, nevertheless must and will preach on that Sunday, — ay, and all the week besides.

3. Men of tact. Men who will not provoke opposition either in communities or individuals, nor foolishly increase what little or much may exist; men who will not argue with an insane man, nor in any way "give that which is holy unto the dogs, nor cast their pearls before swine:" but who will learn to take advantage of all favorable and unfavorable circumstances to further the one grand aim of a Christian minister's life.

4. Men of stability. Men who know what a plough is, what it is to put hand to plough, but who have not the slightest conception of what looking back means.

5. Men of brain. I do not mean men of wonderful talents or mighty intellects; but of somewhat clear and vigorous thinking powers, so that what they do not know concerning their work they shall learn, what they do know they shall be sure of, and of what they do not know they shall at least suspect themselves to be ignorant. And certainly it would be quite an addition to all, if they be in the actual possession of a liberal education.

Give us these men of brain, tact, stability, common sense, definite purpose, and devotedness to the work, and education, if possible, — or at least having the mental and moral material out of which all these can be wrought, — especially with the never-to-be-excepted condition of piety, and let them to-day be ignorant of every letter in the alphabet, and of all the ordinary modes of conducting the affairs of a congregation or of a missionary enterprise, and in a wonderful short space of time, under proper training, they will grow into marvellous fitness. Such men — and they will arise when we labor and pray for them — will learn to toil as wisely as they will work zealously; and they will succeed in spreading the truth as it is in Jesus, to the amazement of all. The early church illustrates this. In modern times, Methodism does the same. If, with the theological errors of that noble sect, presenting such a mixed character of God, and such terrible views of future punishment, and such motives, it has so spread, what might not a similarly devoted band accomplish, having the clear, simple gospel of the ever-blessed Jesus to preach and to teach? Which gospel, as to its essence, every denomination accepts as the pure, life-giving stream, only some of them will mix something a little more fiery with it; and the veriest unbeliever thirsts for it, only in his blindness he thinks its existence too good news to be true, — one of the strongest proofs that it *is* true, as God is good; and therefore that any fisherman may spread the same.

But shall these men be educated? and how? Educated of course. In our denomination there is hardly a suitable person

who would offer himself that has not already received an ordinary school-training. This should be increased most certainly, only it should be shaped and guided according to the actual needs and well-defined field of labor before him. Every practical educator knows how much more rapidly knowledge is acquired when its uses are obvious and just at hand. It ought, however, to be understood that just the right man, though he know nothing yet as he ought to know it, except God and Christianity, will not be rejected, but will be gladly accepted; and can have any amount of education needed, and thus be put on the line of advancement. But the majority will have, or can easily secure, an ordinary common-school education; and some may already have received a collegiate course.

Beyond this fair school or more liberal education, what should be demanded?

As thorough knowledge of the Bible as may be learned from a faithful study of our English translations, and acquaintance with the history of the Jews, and with ecclesiastical history, with especial reference not merely to facts, but to the origin and progress of doctrines and errors, at least to the time of Constantine. Some knowledge should be obtained of rhetoric and intellectual and moral philosophy. A glimpse, at least, should be had of Catholicism, Episcopalianism, Presbyterianism, Congregationalism, rationalism, pantheism, and atheism, — that is, of the leading Church governments and creeds of belief and unbelief of to-day; a thorough knowledge of practical piety, the formation and growth of the Christian character, as well as the various errors concerning it which are most common, together with the various methods of awakening and cultivating a religious life; of course, the composition and delivery of sermons, as also the reading of hymns and Scripture. Add to this, an acquaintance with the organization and conducting of Sunday schools, teachers' meetings, and the like; conference, neighborhood, and children's meetings, which, of course, includes extemporaneous speaking; officiating at funerals, visiting the sick and afflicted, and managing special cases, as well as ordinary pastoral calls, — in a word, all that pertains to the work of changing a congregation into Christians, and

organizing and ordaining them as a band of domestic missionaries.

But where are they to obtain this knowledge? Let the present theological schools receive the class they have and will receive: let us not lose sight of this, but rather increase our labors in this direction; for we must by all means have an educated ministry. If the plan suggested in this paper be a true one, these schools will greatly increase rather than lessen their numbers. But those many of another class, who, on account of age or otherwise, much or little educated, who will be prevented from going through a collegiate or even an ordinary theological course, or who prefer this new plan, let these be placed under the charge of such ministers as may be glad to do this work for them without charge, purely as a labor of love for humanity and the Church; active, systematic, practical Christian ministers, who, while they direct their studies, will at once and according to a well-matured plan employ these students in the actual work of the ministry, from conference and Sunday school onward, as may be deemed wise. Three years of such training, for just such a purpose, would be like combining a three years' course in a theological school with the first three years of settlement in the ministry. This would amount to every thing for the student; while for the cause it would be at once, and in the best way possible, securing their services. In this way, they would not only acquire knowledge, and habits of study and application, but they would learn just what they could do, and how to do it. They would become acquainted with modes of organizing forces; their errors would be detected and removed; in a word, ministers would be sent forth qualified through theory, and especially through practice, to take charge of any suitable field of labor. If they died in the process, they would have the satisfaction of dying with the harness on. If they live, and you give them no field of labor, and no pulpit opens to receive them, they are still and for ever must be ministers; for they will work for God and for man. Having tasted, they cannot give up, the luxury of doing good, even if they become paupers in an almshouse, day laborers in the street, or millionaires in palaces.

Two conditions, however, are absolutely necessary: one, that these students should be under the absolute guidance of the minister who is responsible for their training, so that no impulses, whims, or vagaries need run away with them; or fickleness, or false ideas of duty, allow them to go forth less useful men.

And the other is, that their whole expenses during this preparatory time be guaranteed to them, not as a charity stipend, but as a necessary condition of securing their services for the work.

And now what has been said?

1. Laborers are needed.

2. An educated ministry is absolutely indispensable.

3. A special course of training should be devised for those who are truly called to the work, but who, for any sufficient reasons, may be excluded from the ordinary methods of theological preparation.

4. None should be accepted who are not specially called; and these should be qualified by labor and study combined, under the complete guidance of zealous, practical, systematic, Christian ministers.

5. The economical support of these students, when necessary, should be guaranteed to them, as a condition of securing their services.

REPORT ON THE ORGANIZATION OF CHRISTIAN SOCIETIES WITHOUT MINISTERS.

BY REV. W. P. TILDEN.

We have been requested by the Committee of the National Conference to report to this body "some plan for establishing and carrying on Christian societies without ministers, in places where ministers cannot be obtained or supported."

It may be seriously questioned by some, whether there is a real call for any such plan. It is plain there are many places, and the number is continually multiplying, where those views

of religion we deem rational and Christian would be received with a hearty welcome. But it may be considered unwise to attempt an organization in such places, until there is strength enough to settle a minister, and carry on the full and proper work of a Christian church. Better, it may be thought, to strengthen societies already existing, many of which have only a sickly and inefficient sort of life, than to organize new ones, of doubtful success, especially while there are so many parishes wanting ministers, and so few ministers that parishes want.

There is some reason in this; and we wish to say at the outset, that we think we should proceed in this matter with great caution, lest we organize only weakness, and multiply societies that will prove chronic invalids, needing perpetual nursing, rather than working bodies for the kingdom of God. A too hasty organization of crude material may often hinder rather than aid the cause we have at heart. Indeed we think there are cases where the best thing to be done for the liberal faith is for those who embrace it, not to separate themselves at all from the society with which they chance to be connected, — not to "come out," but to "stay in," and make their influence felt where they are. It is wonderful how much an open, avowed, consistent Unitarian may do in this way in modifying the harsher features of Orthodoxy in the church where he worships; especially if he pays liberally, and is a man of intelligence and influence. The presence of a few such persons has often a marvellously liberalizing power on prayer and sermon. They are a kind of Unitarian tract that Orthodoxy never objects to finding in the pew, — a tract there is every reason for reading with respectful attention. They are welcomed when the printed page would be spurned. Such living tracts, when they are well written, free from ambiguity and non-commitalism, printed in the clear type of a pure life, and scattered through Orthodox churches, are doing far more than we know or they know in promoting the liberal faith.

But there is a time for separation and separate organization; for men and women of real and positive faith cannot consent to remain mere mollifiers or modifiers of doctrines they

are forced to reject, when they have strength sufficient to organize, hopefully, for the promulgation of those views of religious truths they heartily accept. And it will be granted we suppose by all, that there may be cases where the circumstances are such as not only to justify but to urge such organization before there is ability to sustain a regular ministry.

Had we the ability to help everybody, everywhere, we might encourage such organization wherever the people themselves felt that the time had come for it; but, with our limited means and unlimited opportunities, we think it would be right to make three conditions necessary to justify, on our part, special aid in such organization:—

1. A fair and reasonable prospect, from the character of the place, and the number interested in the movement, that in due time there may be a self-sustaining church.

2. A sufficient amount of intelligence, in those interested, to sustain the *extra* mental labor necessary to conduct the worship and work of a church without a regular minister.

3. An amount of real positive faith in God, his Christ, his Holy Spirit, and the work of redeeming love, sufficient to justify the hope, that the result of the movement will be not merely a new theological debating-society, but a Christian church, for the training of souls, for the loving service of God and man, and the upbuilding of the heavenly kingdom.

Of course, we acknowledge the largest liberty of any number of persons, many or few, wise or foolish, Christian or heathen, to organize for any purpose they deem worthy; but, when as a Christian body we are called to assist in such organization, it is not only our right, but our duty, to demand such conditions as seem to us necessary to the wise use of the means at our command, and the accomplishment of the high object we have at heart. To prepare the way for such organizations, aid their formation where circumstances favor, and extend friendly, Christian help, — a plan has recently been submitted to the American Unitarian Association by Dr. James Freeman Clarke. As that plan is not yet adopted, but is under discussion, inviting friendly criticism, we shall not give all its details, but only its general features.

PLAN.

"Let a certain region be divided into districts, and let the Unitarian Association appoint a minister for each district." Let this district-minister explore his field, visit the important places, and ascertain where an organization may be started with fair prospect of success.

He may commence his work, where the tokens are auspicious, by procuring a suitable place, and giving a course of sermons on the nature of Christianity; "setting forth the principles of our faith, not negatively, but positively, making it appear distinctly, that, where he is forced to deny, it is not for the sake of denial, but for the purpose of ultimate assertion; that his object is not to destroy, but to fulfil."

"Let him show that Christianity is not a creed, a profession, or an emotion, but a life, — a life of outward action proceeding from an inward life of faith, hope, and love. Then let him show, that to lead this Christian life requires co-operation and sympathy, and that this is the Christian Church; that therefore there may be a church long before there is a church edifice, public worship, or a settled clergyman; that these should follow, and not precede, the Church Union; that they should rest on it, and not it rest on them; that the church should continue to exist, to work, and to grow, without a pastor; that it is not necessary to have large numbers in order to make a church, but that two or three, uniting together in the spirit of Christ, are already a Christian church. Let him, therefore, tell them to unite at once, and form such an association, without waiting for numbers, a meeting-house, or a minister. Let them meet in each other's houses, collect a library, take journals, hold religious services among themselves on Sunday or at other times, visit the sick and prisoner, take care of the outcast children, feed the hungry, clothe the naked, and help all reforms needed in their own town or the land.

"He may show them, that our purpose in forming these Unions is not to build up a denomination, but to give the reality of church union to those outside of all churches, showing them how they can unite to pray together, study together, and work together.

"When a Union is thus established and in operation, the district minister shall not lose sight of it; but shall visit it from time

to time, correspond with its officers, and keep advised of its affairs.

"He can also assure these societies, that the Unitarian Association will recognize them, wherever organized, as Christian churches; will send them its books; will visit them from time to time by its minister, who will help them by preaching, by baptizing their children, giving them advice, and holding with them the Christian service of the Lord's Supper. When it is thought best for the Union to hold Sunday services, he shall suggest the use of such service-books, hymn-books, and sermons, as may be most suited to their wants. And we also advise the Association, so soon as it may appear that a number of such Unions are in working order, to procure the best manuscript sermons of our best ministers, and to print them in pamphlet form to be read at the Sunday meetings of the Unions, so that they may have something fresh at each meeting. And the district superintendent shall make a quarterly report of his doings, and the results of his labors, to this Board."

The specific form of these organizations may be left to the good judgment of those uniting in them, assisted by the district minister. We would only suggest, that, as these organizations are to be recognized *as Christian churches*, we would have the *church idea* appear in the *form* of union, as well as the object. We would not have a constitution with its president, vice-president, and secretary, after the manner of a railroad corporation or lyceum association. We would have the form — however simple, and the simpler the better — ecclesiastical rather than secular; just as we would have the building erected for worship built by the principles of church architecture, and not like a town-house or lyceum hall. There are great laws of fitness, not to be violated with impunity. We would carefully retain all salutary church associations, and keep the distinction unmistakably clear between a Christian organization as a germ of a true church of Christ, and an association for mutual improvement merely.

We would not hope too much from the formation of such Unions, even under the most favorable circumstances; but, as an attempt to organize the unchurched faith of the community

into some form, preparatory to a more complete church organization, we think it well worth trying.

Beside the reasonable hope that many of these organizations will grow into a thoroughly furnished Christian church, and so become a power for good; and beside the blessing brought to individuals thus associated in Christian fellowship, worship, and work, such organizations would tend very directly and certainly to encourage and promote two plans of Christian labor, urged upon the notice of this Conference; viz., the introduction of lay-preaching, and the admission of good, true, and suitable men to the regularly ordained ministry, without the *classical* furnishing usually deemed necessary.

These organizations, being without a regular minister, and visited only periodically by the person in charge of the district, would create a positive demand for a lay-ministry in conducting the worship, and guiding the work, of the embryo church; and this real demand would do much towards bringing the needed supply. A good school would thus be furnished for the education of lay-preachers; not a theological, but a ministerial school, — a school for teaching the art of ministering to the real religious wants of human souls; and of working, and helping others to work, for the kingdom of God on earth.

This lay-ministry, testing the general gifts and special grace of those engaged in it, would naturally act as a sort of spiritual magnet to draw those whom God made for preachers into the permanent work of the ministry, and to repel such as may be inclined "to run before they are sent." It would thus prove its young men before sending them to a theological school, and educate for the ministry, not those who are fit for nothing else, but only such as give some evidence of having been called of God to the sacred work.

Beside, let the lay-ministry be once fully inaugurated, and it would show, not only who are fitted for the theological school, but who are fitted for the work of the ministry *without the school*, — a point of great interest to us just now. We believe there are such men, men born preachers, but robbed of their birthright by circumstances above their control; men whose hearts are burning with a desire to serve God in the work of

the ministry, who have brains as well as heart equal to the work, but whose education is limited mainly to English studies and the study of men and things, and who cannot afford to spend the quarter part of the average life of man on earth in classical and theological preparation for the work their souls are longing for, and upon which they must enter as they are, or not at all. We believe there is a place in the ministry for such men; not the highest place, of course, but a place. We believe the Church of Christ needs them, that our liberal branch of the Church needs them, — needs them, especially now that the calls are so many and so imperative, not for theologians merely, but for ministers of the gospel of Christ.

We have no word, of course, against the most thorough theological furnishing, where there is opportunity and desire for it. No learning is too profound, no culture too rich, for the work of the ministry, when it is thoroughly consecrated. But when head and heart are both sound and right, and the question is between entering the ministry without the most complete furnishing, or not entering it at all, we think the Church could better afford to do without the extra furnishing than without the man.

His usefulness may be abridged; but there are other things that abridge usefulness in the ministry beside the lack of classical lore. We have heard, indeed, of a candidate for settlement of some twenty years' standing who attributed his want of success to an imperfect knowledge of Hebrew. But we think the cases are rare where lack of Hebrew *alone* proves an abridgment to ministerial success so fatal. We think such an experience should not be allowed too much weight; that it is possible, through the grace of God, for a man thoroughly in earnest to make himself useful in the ministry, in some humble way, even with defective Hebrew.

Our great want clearly is of ministers, Christian ministers, — men who can minister to the religious wants of the soul. The most discouraging thing in connection with our missionary labor is the difficulty of finding acceptable ministers to fill the new openings, and answer the multiplying calls. And, if we interpret this want aright, it isn't for mere theological learning: the

mass of the people know little and care less about theology as a science. The want is for real, live ministers of religion, of practical religion, and of spiritual religion too, — a religion that has some answer to give to the soul's cry for God. It is a want, not of *good* men merely, but of men with ministerial gifts; men of faith, of spiritual insight, of religious sympathies, of Christian experience; men baptized with the Holy Ghost and the fire of sacred enthusiasm; men who must speak because they have something to say for God and his kingdom; men who know what Paul meant when he said, "Woe is me, if I preach not the gospel." Depend upon it, such men will be heard, even if they are not familiar with Greek accents, and cannot translate Hebrew. If they are familiar with the accents of the Holy Ghost; if they can translate the yearnings of the human heart after a satisfying faith; if they can render correctly the penitence, the hope, the fear, the sorrow, the aspiration of the soul, and minister to its deepest wants, — they will be recognized by the people, if not as ordained, then as fore-ordained, ministers of God and his Christ.

This increasing demand for ministers of the right sort is testing, more closely than we know, our denominational vitality. The sect that has not power to beget its own ministers is doomed. We sometimes take pride, that so many ministers of other denominations are coming over to us. It is a good sign for them, that they are inclined to come. We welcome them cordially, and hope they will leave no Christian grace behind. But it is a bad sign for us, that we need them. Methodism is the world's wonder for what she has achieved in a single century, because she raises her own ministers, and has some to spare, — good ones, too, as we have reason to know. We hope they have a "few more left of the same sort." But she would never have become the power she is to-day, if she had depended upon an adopted ministry, instead of one born in her own house. She knew, for she read Old Testament as well as New, that no fruitfulness of Hagar could make amends for Sarah's barrenness. Ishmael might have a mission, even if he was a little fractious and pugilistic; but it was only in the legitimate Isaac that the promise could be fulfilled.

So our liberal faith, if it be really the power we take it for, a power to move and lift the world, it will — it *must* produce its own ministers. The faith that cannot do this must be short-lived, and we should rejoice in it; for it is God's method of ridding the world of what is not wanted. Now, we do not know as yet, whether the liberal faith can supply its own want of ministers or not. A large proportion of those now in the liberal ministry were born and nurtured in other faiths. We believe the great changes going on are providential, and that the liberal faith has inherent vitality sufficient to call forth the Christian laborers needed. But this is just what we have not yet proved. This is just the test to which we are now brought. If the liberal faith, as we hold it, has no power to wake that "enthusiasm for humanity" that Jesus waked in the common heart of the common people, then it is not the faith of Jesus, and the sooner we know it the better. But we believe it has that power, when it is really felt in the heart, and not lodged in the understanding merely. But the kind of enthusiasm we must look for is the enthusiasm born of our faith. We must not look for a kind of zeal that does not belong to us. The enthusiasm of a fireman perilling life to save a child from the flames is very different in kind from that of the mechanic calmly and patiently working on the construction of a fire-engine. The zeal of the first, from the nature of the case, is more demonstrative and striking, but not more necessary and useful; for, while his noble heroism saves a few lives, the patient worker saves a city. Sects that draw their inspiration largely from flames will go altogether ahead of us in demonstrative zeal. We must be content with the zeal that is the natural outgrowth of our faith. If we may not look for the enthusiasm of a Grace Darling rescuing the shipwrecked, we may look for the calmer but not less earnest enthusiasm of a Mrs. Fry unfolding the gospel of reconciling love to the poor prisoners; of a Tuckerman giving his life of calm, sweet service to preaching the gospel to the poor; or of any class of Christian workers who are ready to give life and all to the preaching of God's truth for its own sake, because of its own uplifting and redeeming power.

Now, if there be a reasonable ground of hope, that the movement indicated in this Report will aid in testing the power of the liberal faith to produce its own ministry by the new demands that will be made for lay-preaching, and the new facilities it will open for men whose hearts are really moved to the work to enter upon it at once, then we urge these considerations as additional reasons for giving the plan proposed a fair trial.

SUNDAY-SCHOOL SOCIETY.

The Annual Meeting of the Sunday-school Society was held in Lowell, Oct. 23 and 24. It was so close upon the time of our going to press, that we can barely allude to it as one of the most interesting gatherings of that body. There was manifested a degree of earnest determination to advance the interests of the cause, which insures that this most important branch of our denominational work will not be neglected, whatever may be the final decision as to the method and agency by which it is to be carried on. Admirable essays were read by Rev. J. D. Wells, William Everett, Esq., and J. P. Walker, Esq., each followed by a spirited and able discussion. A sermon was delivered by Rev. E. E. Hale; and a bountiful collation, in which was shown the magnificent hospitality of that generous and living parish in Lowell, was enlivened by bright and encouraging words from some of the best known of our brethren.

A resolution was offered by Rev. Dr. Gannett, which, after considerable discussion, was adopted by the meeting, by which the officers of the Society were directed to confer with the Executive Committee of the American Unitarian Association in regard to some transference of the business affairs of the Society.

And, on motion of Rev. Dr. Muzzy, a similar committee of conference was appointed, with a view to the most effectual circulation of the best literature for children.

The following officers were chosen for the ensuing year: President, Rev. Eli Fay, of Woburn. Vice-Presidents, Rev. Carlton A. Staples, of Milwaukee, Wis., and Rev. Edwin G. Adams, of Templeton. Secretary, James P. Walker, of Jamaica Plain. Treasurer, William H. Baldwin, of Boston. Directors, Rev. Leonard J. Livermore, of Lexington; S. G. Studley, of Charlestown; Rev. Thomas J. Mumford, of Dorchester; William V. Spencer, of Cambridgeport; Rev. Warren H. Cudworth, of East Boston.

COMMUNICATION FROM ENGLAND.

PORTSWOOD LAWN, SOUTHAMPTON, Aug. 22, 1866.

To the Secretary of the American Unitarian Association.

DEAR SIR, — I am requested to convey to you, as Secretary of the American Unitarian Association, and a well-known advocate of the rights of the freedmen, the accompanying resolution, fervently and unanimously passed at the joint annual meetings of the Southern Unitarian and Southern Unitarian Fund Societies, held Aug. 8, at the Presbyterian Chapel, Newbury, Berkshire. The introductory services of the morning were conducted by the Rev. H. Hawkes, B.A., of Portsmouth; and the sermon was preached by the Rev. Edward Talbot, of Tenterden, Kent. At the business meeting of the societies, at the close of the service, the Rev. C. Mathews, pastor of the congregation, in the chair, it was moved by the Rev. E. Talbot; seconded by W. Sothcote, of Portsmouth; and supported by the Rev. John Naylor, of Reading: —

"That this meeting desires to express its sympathy with those of our American brethren who advocate the principle,

that the political franchise and all civil rights should be independent of color."

In the bonds of our common Christian faith, I remain yours very faithfully, EDMUND KELL,

Secretary of the Southern Unitarian Society, and Co-Secretary with the Rev. H. Hawkes, of the Southern Unitarian Fund Society.

CORRECTION.

AN officer of the Children's Mission has called our attention to an error which we made in our notice of that noble charity in the last number of this Journal. He says the amount raised is $50,000, and not $60,000, as there stated.

All we can say by way of apology is, that, if it is not $60,000, it ought to be ; and we hope before long our error will be corrected, without our changing the figures, by the generosity of the friends of the mission.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Heavenly Father. Lectures on Modern Atheism. By ERNEST NAVILLE. Translated from the French, by Henry Downton, M.A. Boston: William V. Spencer.

These lectures were delivered at Geneva and at Lausanne, to vast audiences; and attracted such attention that they were at once translated and published in several of the languages of Europe. They are written in the clear, eloquent style which characterizes the best pulpit oratory of France; and the tone of positive conviction is refreshing, after much that we have lately been accustomed to, in the way of theological speculation, from popular French writers. It is at the same time free from dogmatism and narrowness, and treats, with the fairness consequent

upon wide and liberal scholarship, the prevailing tendencies to scepticism in physical science or in social political philosophy or in metaphysics, while it teaches a cheerful faith in a Heavenly Father. We hope the enterprise of the publishers in furnishing us an American edition may prove rewarding.

Red-Letter Days in Applethorpe. By GAIL HAMILTON. Boston: Ticknor & Fields.

Referred to Ladies' Commission.

Memorial of Mrs. Abbie Cogswell Waite. By her husband, JOSIAH K. WAITE. Boston: Nichols & Noyes.

This book will be welcomed by a very wide circle of persons, who knew Mrs. Waite as a rare exemplification of a Christian woman, and especially of those special qualifications which are needed for the position of a minister's wife.

In the letter from Rev. Dr. Gannett, which forms a portion of the volume, it is truly said, that of this "class of books, which describe actual, not fictitious excellence," "we can never have too many."

Great in Goodness. A Memoir of George N. Briggs. By WILLIAM C. RICHARDS. Boston: Gould & Lincoln.

An interesting biography of a noble Christian man.

Griffith Gaunt; or, Jealousy. By CHARLES READE. With Illustrations. Boston: Ticknor & Fields.

Neither interesting nor profitable.

The Authorship of Shakspeare. By NATHANIEL HOLMES. New York: Hurd & Houghton.

This book is an attempt to prove that Lord Bacon was the author of the plays usually ascribed to William Shakspeare. Mr. Holmes is not the first to advance this theory; but we have never before seen it so ingeniously and fully developed.

The Rise and the Fall. New York: Hurd & Houghton.

The object of the book is to show that what is called the "Fall of Man" was really his elevation; being, in fact, his reception of a moral sense which changed him from a state of mere innocence into that of a moral agent. The author clings to the orthodox idea of Adam as our representative head, inasmuch as he maintains that this reception of a moral sense is not a necessary part of human development, but a matter of voluntary choice, and that Adam chose it for the race.

We have received from the American Tract Society, — and shall refer to the Ladies' Commission on Sunday-school Books, — *Grace's Visit; Our Charlie, or The Little Teacher; Madge Graves; Winnie and her Grandfather; There's Time enough; Uncle Downe's Home.*

We have received from William V. Spencer, Boston, — and shall refer to the Ladies' Commission on Sunday-school Books, — *Kitty Barton,* by HESTER GRAY; *The Young Invincibles.*

PAMPHLETS.

Christ's Record of Himself. An Expression of Faith in the Lord Jesus Christ. By W. G. ELIOT, Senior Pastor of the Church of the Messiah in St. Louis. Printed for use of the congregation.

Report of the Ministry to the Poor, commenced in Manchester, Eng., Jan. 1, 1833.

Address. Delivered in Oak-grove Cemetery, Medford, Mass., at the Consecration of the Monument erected in honor of the Medford Volunteers. By CHARLES BROOKS.

Sermon on Death. By Rev. F. FROTHINGHAM.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 22, 1866. — Present, Messrs. Kidder, Padelford, Fay, Livermore, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Rochester, N.Y.; City Library Association, Springfield, Mass; and parish libraries in Toronto, Can., and Sturbridge, Mass.; also that they had voted to furnish to all the libraries to which books had been donated any new theological works which the Association might publish.

The report of this Committee also contained the following recommendations, all of which were adopted: —

1. That an appropriation be made for the stereotyping and printing of a series of tracts, by Rev. John F. W. Ware, on subjects of practical religion.

2. That the Association republish Rev. James Freeman Clarke's work on "Forgiveness," now for a long time out of print; and that an appropriation be made for that purpose.

3. That a small edition be issued of the second volume of "Hours with the Evangelists."

4. That $500 worth of the Association's publications be placed in the hands of Rev. Frederic Huidekoper, of Meadville, Penn., to be distributed by him among ministers of other denominations. Also that books to the same amount be placed at the disposal of the Publication Committee, to be given to other individuals, so situated as to be able advantageously to use them in a similar way.

5. That $800 of the sum given by the friends in England for the work at the South be devoted to the publication of Freedmen's Tracts.

The Committee on the New-England States reported in favor of the following appropriations: $125, to aid, for six months, the society in New Salem, Mass.; $162.50, for one quarter's rent of the hall, in Boston, used by Rev. N. M. Gaylord for his Free-Church services; $200 towards the salary of Rev. Wm. H. Savary as pastor of the society in Ellsworth, Me., the current year; and $75 for the services of Rev. George Osgood, in Kensington, N.H.

The report of the Committee was adopted.

The Committee on the Western States presented a report containing recommendations as follows: —

1. That, in response to an application for aid received from the society in Keokuk, Iowa, an appropriation of $300 be made, for the current year, with the understanding that $200 will be given for the same purpose by the Western Conference.

2. That the request from the society in Toledo, Ohio, for a loan of $600, for five years, without interest, be granted.

3. That $200 be appropriated for the services, for six months, of Rev. Robert Hassall, as missionary in the State of Iowa.

4. That an appropriation of $150 be made towards the salary of Rev. R. S. Sanborn, of Ripon, Wis., in consideration of missionary service to be performed by him in other places in the State, and on condition that he shall be released for such service, during the year, a number of Sundays not exceeding eight.

5. That the sum of $400 be appropriated for the employment,

the ensuing year, of Rev. John Ellis, as missionary in Indiana, or elsewhere, as may hereafter be determined by the Western Committee.

All of the recommendations contained in this report were adopted.

This Committee also submitted, for the consideration of the Board, an important report just received from Rev. Charles H. Brigham, of Ann Arbor, Mich.; also reports from Rev. A. A. Roberts and Rev. W. C. Tenny.

The Committee on Foreign Missions reported, that, in view of the bequest to the Association of $20,000 by the late James Heyward, the income of which, by the terms of the will, must be used for foreign missions, they thought it desirable to extend somewhat the operations in India.

They therefore recommended that an appropriation of $500 (in gold) be made to the mission in Madras, for the support of Rev. William Roberts. Mr. Roberts was now in charge of an ice-house, at a salary of seventy-five rupees a month; and, while thus supporting his family, was giving what time he could spare to the service of the church, and to the printing and circulation of tracts in the Tamil language, and was exerting a fine Christian influence. The support he once received from the English Unitarians had been cut off, through no dissatisfaction with him, or fault of his; and his work now was purely one of devotion to the cause.

The report also recommended an appropriation of $80 (in gold) towards the support of Paul, a native missionary, who conducts a school and Sunday service in Salem.

Both of the recommendations of this Committee were adopted.

The Committee on Theological Education reported, that a communication had been received from Professors Noyes and Stearns, of the Cambridge Divinity School, requesting that the usual appropriation might be made from the income of the Perkins Fund, to four students in that institution; and recommended that the request be granted; which report was adopted.

The Committee on the Pacific Coast recommended that the sum of $500 (in gold) be appropriated towards the salary of Rev. Charles G. Ames for six months, at Santa Cruz, with the understanding that he should preach, at least, one-fourth of his Sundays at San Jose, Watsonville, or such other places as the best interests of the cause should seem to him to demand; and this recommendation was adopted.

A vote offered at the last meeting by the New-England States Committee, making an appropriation to the society in Milford, Mass., which was then laid on the table to afford time for obtaining further information concerning the society, was taken from the table and adopted.

The Board then adjourned to Monday, Nov. 12, at three o'clock, P.M.

INTELLIGENCE.

THE CORNER-STONE of the new Church of the Messiah, New York, was laid on Wednesday, Oct. 3. The order of services was as follows: Sentences and Lord's Prayer by the pastor, Rev. Samuel Osgood, D.D., and people, with their children; chant by the choir (Ps. cxxii.); prayer by Rev. Alfred P. Putnam, of Brooklyn; reading from the Scriptures by Rev. Octavius B. Frothingham, of New York; laying of the corner-stone by the pastor; singing of hymn by the choir and people; statement of the plan of the building and the purposes of the congregation by the Chairman of the Building Committee; addresses by Rev. Henry W. Bellows, D.D., and Rev. Edwin H. Chapin, D.D., of New York; doxology; benediction.

Mr. GEORGE BATCHELOR was ordained as pastor of the Barton-square Society, Salem, Mass., on Wednesday, Oct. 3. The order of services was as follows: Introductory prayer by Rev. George W. Briggs, D.D., of Salem; reading from the Scriptures by Rev. Benjamin S. Batchelor (a minister of the Christian connection, and brother of the candidate), of New Bedford; sermon by Rev. Oliver Stearns, D.D., of Cambridge; ordaining prayer by Rev. William P. Tilden, of Boston; right hand of fellowship by Rev. Francis E. Abbot, of Dover, N.H.; charge by Rev. John Weiss, of Watertown; address to the people by Rev. Thomas Hill, D.D., of Cambridge; closing prayer by Rev. Edmund B. Willson, of Salem; benediction by the pastor.

Rev. EDWARD C. GUILD was installed as pastor of the society in Ithaca, N.Y., on Tuesday, Oct. 16. The order of services

was as follows: Introductory prayer and reading from the Scriptures by Rev. William H. Fish, of South Scituate, Mass.; sermon by Rev. Henry W. Bellows, D.D., of New York; installing prayer by Rev. Ezra S. Gannett, D.D., of Boston; charge by Rev. Edmund B. Willson, of Salem, Mass.; right hand of fellowship by Rev. Thomas J. Mumford, of Dorchester, Mass.; address to the people by Rev. Samuel J. May, of Syracuse, N.Y.; benediction by the pastor.

Rev. DANIEL F. GODDARD was installed as pastor of the society in Petersham, Mass., on Thursday, Oct. 18. The sermon was preached by Rev. Edward E. Hale, of Boston; Rev. John F. Moors, of Greenfield, gave the charge; Rev. Crawford Nightingale, of Athol, the right hand of fellowship; and Rev. John J. Putnam, formerly pastor of the society, the address to the people.

MR. GEORGE H. YOUNG was ordained as pastor of the society in Westford, Mass., on Thursday, Oct. 25. The order of services was as follows: Introductory prayer by Rev. Albert B. Vorse, of Littleton; reading from the Scriptures by Mr. George H. Hosmer, a classmate of the candidate at Meadville; sermon by Rev. Edward E. Hale, of Boston; ordaining prayer by Rev. William P. Tilden, of Boston; charge by Rev. Richard Metcalf, of Winchester; right hand of fellowship by Rev. George Batchelor, of Salem; address to the people by Rev. George S. Ball, of Upton; benediction by the pastor.

REV. HENRY H. BARBER, of Harvard, Mass., has accepted a call from the society in Somerville, Mass.

Rev. FRANCIS TIFFANY has accepted a call from the society at West Newton, Mass.

Rev. SILAS FARRINGTON has resigned the charge of the society in Janesville, Wis.

Rev. HENRY F. EDES has accepted a call from the society in Sturbridge, Mass.

Rev. CRAWFORD NIGHTINGALE has accepted an invitation to take charge of the society in Athol, Mass., for six months.

Rev. FIELDER ISRAEL, of Baltimore, Md., has accepted a call from the new Unitarian Society in Wilmington, Del.

ACKNOWLEDGMENTS.

1866.				
Sept. 20.	From	Society in Syracuse, N.Y.		$430.00
20.	„	Robert B. Swain and William C. Hinckley, San Francisco, Cal., to make themselves life-members		60.00
20.	„	Society in South Scituate, additional		29.00
20.	„	Samuel Trull, Somerville, as an annual membership		1.00
22.	„	Society in Barre		105.00
22.	„	Col. E. H. Neil, Skowhegan, Me., to make his wife, Mrs. Mary Neil, a life-member		30.00
22.	„	William Wightman, St. Louis, Mo., for India Mission		10.00
25.	„	Daniel Low, Staten Island, N.Y.		100.00
28.	„	Society in Northborough		65.00
29.	„	Charles E. Guild, Esq., the following subscriptions, additional to previous contributions from these societies: —		
		First Society, Boston	$270.00	
		King's Chapel	125.00	
		Society in West Cambridge	25.00	
		Also the following: —		
		J. C. Burrage, Boston	500.00	
		William B. Spooner, Boston	100.00	
				1,020.00
29.	„	Society in Lowell, including life-memberships for E. B. Patch, Mrs. A. W. Buttrick, Mrs. Emiline Wright, and Charles H. Wilder		470.00
29.	„	King's Chapel Society, Boston, additional		50.00
29.	„	a friend in Milford, N.H.		25.00
29.	„	Society in Leominster		300.00
29.	„	Society in Concord, N.H.		100.00
29.	„	Societies in Providence, R.I., additional		337.00
29.	„	Society in Wilton, N.H., additional		31.50
Oct. 2.	„	a friend in Africa, through Rev. E. E. Hale		10.00
3.	„	Society in Westborough		33.00
3.	„	Society in Concord, N.H., additional		20.00
8.	„	J. S. Bradley, as an annual membership		1.00
12.	„	Society in Grafton		41.15
16.	„	Rev. Joshua Young's Society, Hingham		200.00
18.	„	Rev. Charles G. Ames the following sums, collected by him in California (in gold): —		
		At San Jose	37.45	
		„ Stockton	22.80	
		„ Napa	16.00	
		„ Sacramento	48.45	
		„ Santa Cruz	197.65	
				322.35

NOTE. — The report of Rev. A. D. Mayo, on the "Organization of Churches in the West," and other reports connected with the Convention, were in type for the present number of the Journal, but are crowded out. We are also obliged to defer the List of Acknowledgments for the past year.